



CHRISTIAN COMMUNITY

REPORT OF THE COUNCIL FOR CHRISTIAN SOCIAL ACTION, 1960

TO THE SYNODS, ASSOCIATIONS, AND CONFERENCES:

The year 1960 will show a marked increase in gifts from the churches for homes for the aging, summer conference camp grounds and new church buildings; it will show no such increase in the social effectiveness of the local churches. Except for gifts of money for relief of suffering and for missions, the programs of the churches of the United States are largely irrelevant to the rising demand of new nations for rapid economic development, immediate political independence, and all the products that science and technology can provide. The churches have not grappled with the principalities and powers of East-West world-war struggle, control of thermonuclear weapons, elimination of instruments of mass destruction, or the changing constellation of forces in the United Nations. Indeed, there is no noticeable increase in the relevance of the churches to the racial tensions in the South or in the great Northern cities, no wrestling with the growing unemployment aggravated by automation, nor any direct confrontation with the prevalent code of every man getting what he can of this world's goods, cost what it may to others. These and other social tensions cannot be exorcised by occasional references from the pulpit. They come out by confrontation, reorganization of the church into lay vocational groups, and a sustained concern for society which mounts programs upon prayers, enterprises upon creeds, and missions upon unity. There is no profit for Christ or the Church in thinking that the churches today are fulfilling their mission when only at national conferences or biennial meetings is the world seriously challenged in its goals, methods, values and achievements. While the world teeters on the precipice of destruction the churches tinker with church unity, redecorate their sanctuaries, dole out small amounts of our surplus to the dying and destitute. It is against this fortress of complacency and shocking self-absorption that the Council for Christian Social Action breaks a few lances.

Who comprises this Council? Twenty-four persons elected by the General Synod, widely representative of the churches, synods and conferences, charged with special responsibility for alerting, informing and implementing the action of churches in relation to social forces and organizations. Committees on Economic Life, International Relations, Racial and Cultural Relations, Religion and Public Education, Social Welfare, and the SOCIAL ACTION Editorial Board initiate statements, programs and proposals for consideration and adoption by the

Council. The committees subsequently advise staff members in the conduct of the programs and policies approved by the Council.

STATEMENTS AND RECOMMENDATIONS

During the year the Council studied and revised the statement on Nuclear Weapons and the Arms Race which the 1959 General Synod had referred to it. The result was a new statement which was drafted and recommended by the International Relations Committee and after much discussion adopted by the Council for report to the General Synod. Other statements adopted by the Council were "Responsible Parenthood and the Population Problem;" "Qualifications for the office of President of the United States;" "Ethical Issues in Industrial Relations of Concern to Christians" (a National Council of Churches Statement); "Statement on Medical Care for the Aging;" and "Statement in Support of the Students Protesting Segregation."

INSTITUTES AND SEMINARS

Testimony, based upon CCSA policy statements, was offered by the Director before the Committee on Foreign Affairs of the House of Representatives, for *The Mutual Security Act*, on March 14, 1960.

An important part of the living nexus between the Council and the churches is the leadership training program of the Council. At the conferences and institutes of 1960 there were many pastors and concerned lay leaders in attendance.

- February 16-19, Churchmen's Washington Seminar (Interdenominational), 54
- April 26-23, CCSA Washington Seminar, 83
- June 20-24, West Coast Institute, Mill Valley, California, 46
- July 11-15, Midwest Institute, Lakeland College, Sheboygan, Wisconsin, 49
- July 18-22, Southern Institute, Blue Ridge, North Carolina, 34
- July 25-29, Eastern Institute, Framingham, Massachusetts, 57
- October 25-27, World Order and U.N. Seminar, New York, N.Y., 135
- November 9-11, Consultation on the Church and Community Development, 35

In addition to the above institutes there were three study tours:

- June 21—August 23 World Study Tour visiting 16 countries in Asia and Middle East, 32
- June 22—July 7, Hawaiian Study Tour, 22
- August 3—22, Mexican Study Tour, 27

In addition to these the Council convened the chairmen of synod and state conference social action committees in St. Paul, Minnesota, September 6-9. Part of the time the 31 chairmen dealt with social issues and programs in their areas and part of the time they convened with the Council as it considered Labor-Management problems, the Minneapolis program in housing without racial discrimination, and the nation-wide social action program for 1960-61.

STAFF AND FIELD SERVICES

The other component of the living nexus between the churches and the Council is the staff, which carries a heavy assignment of field work. In the neighborhood of fifty one-day regional workshops were attended by more than a thousand local church leaders during the year. In addition well over two hundred talks and conferences were held in local churches. The workshops were arranged in areas "zoned" for social action cultivation after consultation with the synod and state social action committees. Leadership and participation drew from both E&R and CC churches to the great satisfaction of all concerned.

The Council was well-represented at the White House Conference on Children and Youth, March 28, and at various briefing conferences conducted by government bureaus and other agencies.

During 1960 one member of the staff, the Reverend Chester L. Marcus, served in Ghana as the representative of the Board of International Missions. He taught at Mawuli School, at Ho, and helped resolve an administrative crisis in one of the hospitals. In his absence the Reverend Rudolph W. Raber, Pastor of the racially inclusive Hough Avenue Evangelical and Reformed Church of Cleveland, Ohio, served as acting secretary for Racial and Cultural Relations, to the great satisfaction of the Council and the churches. In June Miss Fern Babcock, Editor of *SOCIAL ACTION* and Publications Secretary, married the Reverend Alexander J. Grant, missionary of the American Board. Mrs. Grant gave distinguished leadership to the Council and greatly increased the number of readers and subscribers to *SOCIAL ACTION* and other publications of the Council during her five years of service. She and her husband are stationed in the Philippines. Her successor is Miss R. Elizabeth Johns, formerly Training Secretary, Foreign Division, National YWCA, and a member of Grace Congregational Church in New York City. Miss Johns began her work with the Council on February 1, 1961.

A new relationship has been developed between the Washington Office of the National Council of Churches and the Council for Christian Social Action which places a member of the CCSA staff in that office under the direction of Dr. Fred S. Buschmeyer, the executive director. The man chosen for the position is a layman active in the social action program of the Evangelical and Reformed Church in Ohio, but formerly an active member of a Congregational Church. Lewis I. Maddocks, Ph. D., received his doctorate in political science at Ohio State University, and is presently associate professor of Political Science at Wooster College, Wooster, Ohio. From Washington he will provide information on national legislation, arrange and conduct institutes on political and legislative problems, and give such direct service to our churches as he can, in addition to his interdenominational service in the Washington Office of the NCC. It is the earnest prayer of the Council that the Protestant presence in Washington, D. C. will not be through multiplied denominational offices but unified in and through the offices of the National Council of Churches. Professor Maddocks begins his work on July 1, 1961.

COOPERATIVE PROGRAMS

The three-year program in Minneapolis on fair housing has now reached its mid-point and has begun to yield valuable experience for other communities. The program has been sponsored by the Greater Minneapolis Interfaith Fair Housing Council, assisted by a staff representative of the CCSA. Mr. James A. Tillman, Jr., has directed the project. The CCSA has made an annual grant of \$9,000 which has augmented the funds raised locally. Mr. Tillman has had expert assistance from the department of sociology of the University of Minnesota, but the gains made in changing community opinion, matching buyers and sellers, and securing the cooperation of interested agencies have been accomplished mainly through the strong leadership of the committee and Mr. Tillman.

Several years ago the CCSA initiated the program of Community Consultants in the North Carolina - Virginia area. Funds originally provided through a grant from the Fund for the Republic maintained this program in racial understanding and fellowship between the synods and conferences in the area. Since the depletion of the fund the program has been continued and enlarged by the Board of Home Missions of the Congregational Churches with the cooperation of the General Council of the Evangelical and Reformed Church and the Council for Christian Social Action. The Reverend Edward M. Brown has been carrying on the program in Georgia, Alabama, Mississippi, Kentucky and Tennessee, and Miss Dorothy Hampton continued in North Carolina and Virginia until she resigned in October of 1960. Her successor is being actively sought. Committees representing the conventions and synods in that area are at work on plans for geographical re-alignment in the United Church.

CONSCIENTIOUS OBJECTORS

There are presently 46 E&R and 42 CC persons registered

THE CHURCHES AND MIGRATORY AGRICULTURAL LABOR

Approved by the Council for Christian Social Action, January 27, 1961;
commended to the conferences, synods and churches for study and
action; and recommended to the General Synod for adoption.

In our generally affluent society it is a tragic fact that a half million American migratory workers are earning a precarious and meager living in seasonal agricultural work. Most of these workers and their families exist in abject poverty. They are often transported in unsafe, overcrowded, and uncomfortable vehicles with inadequate rest stops and facilities for food and relief. When they arrive at the point of promised employment they frequently find that unfavorable weather and over-recruitment have greatly reduced the amount of work available. Cost and time lost in travel represent a further drain on their limited resources.

On the job these workers are sometimes exploited by unscrupulous crew leaders and employers. Despite regional variations, wages are in general substantially below the federal minimum. Young children frequently work in order to help meet the costs of food and other family requirements. Educational levels of the parents are notoriously low, and because of their migrancy the children are retarded in school and rarely complete high school. At many places the housing and sanitary provisions offered are sub-standard from the point of view of health, comfort, and decency. Medical and hospital services are likely to be difficult to obtain. Health and welfare services are generally denied because migrant workers fail to meet residence requirements.

Local communities encourage migratory workers to come because "hands" are required to harvest the crops, but the workers are usually treated as problems rather than as persons. Efforts to organize for collective bargaining meet bitter and sometimes violent opposition. When the season is over, the community is relieved to see them depart.

Protestant Christians have, for more than forty years, worked cooperatively through the Migrant Ministry to bring to these workers and their families opportunities for fellowship, worship, pastoral care, and health and welfare services. Increasingly these efforts have enlisted volunteers from local congregations to serve as members of migrant committees, teachers, supervisors of child care centers, and to render a great variety of friendly services.

Yet these direct ministries reach only about one in ten of the workers. There is urgent need for extension of these efforts. In addition, however, there is the necessity to enlist the talents of the people themselves in developing and managing the program. Much still remains to be done to integrate migratory families into the life of the community. This is par-

ticularly crucial for those who are settling in rural-urban fringe situations.

Beyond these important direct ministries long-range solutions must be sought for the basic problems. Church members have a grave responsibility for seeing that seasonal and migratory agricultural workers achieve a fairer share of our abundance and conditions more favorable to their self-respect.

FEDERAL MEASURES REQUIRED

To this end we call for strong support of such *federal legislative measures* as:

- (1) Extension of a federal minimum wage to agricultural workers.
- (2) Extension of the services of the National Labor Relations Board to organizations of farm workers.
- (3) Provision of national crew leader registration and supervision to protect migrants from the unscrupulous practices of some crew leaders and labor contractors.
- (4) Provision of federal financial aid to local school districts in meeting their responsibility to migrant workers for education of children and for vocational education of youth and adults.
- (5) Extension to agricultural employment of the full coverage of the child labor protections of the Fair Labor Standards Act.
- (6) Establishment of a federal housing code for migratory agricultural workers.
- (7) Annual reduction of the number of Mexican nationals imported for agricultural labor under Public Law 78, looking toward the early elimination of this program which has had adverse effects in some regions upon domestic wages and working conditions as well as upon the family and community life of the imported worker, without providing fundamental aid to the Mexican economy.
- (8) Improvement of the administration and enforcement of such protective and beneficial programs as the filing of returns on worker earnings under the Social Security Act, the Annual Worker Plan of the Farm Placement Service, and the Interstate Commerce Commission's transportation code.

Support should also be given to *remedial actions by the respective states* to initiate improvements or to bring state laws into conformity with federal legislation when the latter shall have been enacted.

- (1) Extension of workmen's compensation laws to agricultural workers.
- (2) Creation of safety regulations for transportation of agricultural workers.
- (3) Extension of child labor legislation to agricultural workers.
- (4) Adoption and enforcement of reasonable housing standards for migratory farm workers.
- (5) Reimbursement to local school boards for education of migrant children.
- (6) Reimbursement to local health agencies for extension of their services to migrant workers and their families.
- (7) Provision of adult education classes, including vocational education, for migrants.
- (8) Extension of child welfare services, including day care facilities to migrant children.
- (9) Elimination of residence requirements which bar agricultural migrants from access to health, education, rehabilitation and welfare programs.

Agricultural wage workers are, in all essential aspects, industrial workers in an outdoor setting. They need and deserve the kind of bargaining rights that only organization can assure. There is little likelihood that they will be able to achieve self-respect and economic justice in any other way. The churches and Christian people can render a lasting service to the agricultural economy and to the cause of justice by encouraging organization of agricultural workers. In this respect, employers of farm labor within the fellowship of the church have an unusual opportunity to uphold the ethical demands of their faith.

We commend those growers, communities, and states that have achieved relatively higher standards of economic and social justice for migratory agricultural workers. We hope that these conditions may continue to be improved and become an incentive for general improvement throughout the country. We recognize that for many growers such measures raise economic problems which call for further study.

At the end of its fortieth year, we commend the Migrant Ministry of the National Council of Churches. We are confident that the United Church of Christ will continue and expand its support of this program. We urge our local churches and church members to participate in its local and state committees and in its fund-raising efforts.

We further urge our local congregations and their members to seek solutions to the basic problems of migratory workers in agriculture. We pledge ourselves to support such measures as these listed above.

National Responsibility and International Relations

Approved by the Council for Christian Social Action, January 27, 1961; commended to the conferences, synods and churches for study and action; and recommended to the General Synod for adoption.

The American people must once more consider their purpose as a nation. We are a strong nation. What shall we do with our strength? We are a rich nation. To what end shall we use our wealth? We are a nation that lifts up freedom. What is the true meaning of freedom?

As Christians, we hold these truths to be unquestionable:

That every nation exists "under God", subject to His judgments and obliged to serve His purposes;

That the nation exists for man, not man for the nation;

That the central truth about every person is the worth given to him by the Creator of all life;

That moral obligations transcend national boundaries;

That national power and wealth are a trust, to be administered in the service of man;

That freedom is not an end in itself but is tested by the way it is used to promote the growth of persons in service to God and man.

These truths have meaning for the United States in the present world situation. We believe they point clearly to the following policies and actions.

THE UNITED NATIONS

The United Nations is a symbol and the central instrument of a community of interest and service that includes all mankind. It is indispensable to world peace and order and to progress toward world community. The aim of the organization should be universality of membership, and the policies and ac-

tions of all nations should increasingly be brought under its examination.

Membership in the United Nations does not relieve the nations of responsibility to formulate proposals for presentation to the organization, nor of responsibility to act unilaterally in some situations. But the member nations should in every possible way and area make the United Nations the instrument of concerting and executing international policies. We would also call attention to the probability that, with the great increase in membership, proposals brought to the United Nations by the United States may be subject to more criticism and even rejection than in the past. We warn against any tendency, for such reason, to weaken United States loyalty to the organization.

THE WORLD COURT

In harmony with the General Synod's recommendation that the United States "should strive for the development of an effective and enforceable body of international law", we urge the repeal of the amendment to the treaty of adherence to the World Court, which reserves to the United States the right to decide whether or not disputes involving it may be considered by the Court.

THE NEW NATIONS OF ASIA AND AFRICA

The new, resurgent nationalisms of Asia and Africa are to be interpreted as, primarily, a way in which men are asserting their dignity as human beings. They are resolved not to be used any longer as means to other men's purposes. The revolutionary movements against colonialism are not to be resisted but to be encouraged. The demanded changes will be more bene-

cial and less destructive if we give them our energetic and generous political, economic and cultural support. In this way we can help to spread freedom in the world and weaken the false appeal of totalitarian systems.

WORLD ECONOMIC AND SOCIAL DEVELOPMENT

In the crucially important matter of world economic and social development, the United States has not been inactive. But our response still lacks the positive and energetic quality clearly demanded both by the need and by our national resources and traditions. For too many Americans the question still is how little we can do or how soon we can be relieved of the "burden." Too much of our action in this area has appeared to be only a narrowly self-regarding reaction to new political crises or to the actions of Communist nations. We should, instead, rejoice in the great new opportunity to help build better foundations for free and peaceful societies throughout the world and to aid in providing a better life for people hitherto tragically underprivileged. For this task better administrative arrangements are no doubt needed. But these can be devised, once our people see the task not as burden to be reluctantly carried but as God-given opportunity and as solemn moral obligation. In this connection our churches should give vigorous support to the Freedom From Hunger Campaign being conducted under the supervision of the Food and Agricultural Organization.

LIVING WITH COMMUNIST NATIONS

Concerning our obligation to resist the spread of Communism there can be no question. This is not primarily because Communist governments nationalize property or because they threaten the predominance of the West. It is because recognition of man's worth, as the Judaeo-Christian faith conceives it, and man's birthright freedoms are here at stake. Communism as an historical movement may, under a variety of pressures, become something less menacing to the human spirit; and a posture of simple hostility on our part is not helpful to the cause of peace, freedom and justice. Communist attempts to destroy other social systems and to impose Communist control must be resisted, but this is not enough. We can do far more than we have done to encourage changes in Communist systems and to help create the conditions of freedom in non-Communist countries. Among the positive contributions required are: making our own system more adequate to human needs; the fuller use of diplomatic, political, economic and cultural means in building free and just societies; positive support of change in places where justice demands fundamental reforms.

Communist systems cannot be overcome by a mere policy of isolating Communist nations from the community of nations. Remembering that the Russian, Chinese, and other people living under Communist governments are also members of God's family, we are now called upon to develop strategies for living with these nations, while we work earnestly to increase

justice, to effect change where change is needed, and to strengthen all the elements that contribute to peace. It is not enough for the United States to lead in a struggle against Communism. Our country must lead in the political and social reform that so much of our world needs.

REACTIONARY AND FEUDALISTIC GOVERNMENTS

It seems clear that many reactionary and feudalistic governments must soon undertake radical reforms or go down in violent revolution. It is dangerous in the extreme for the United States to undergird these governments because we have an economic interest in their stability or because they seem to be on our side, or neutral, in the cold war. We must cease to give the impression that we are satisfied with reactionism so long as it does not threaten our immediate national interest. In the interest of justice, as well as of peace, the United States must find ways to encourage the democratic and reformist elements in these nations. Our mass communication media should give the public a true picture of social conditions which, if unremedied, may lead to extreme revolutionary action.

ARMAMENTS

The present system of providing security for the nations and of maintaining world order through the use of national armaments is being rendered more and more unworkable by technological and other developments. A new system of international law, international courts, and internationally-controlled armaments is slowly, painfully coming into being. Meanwhile most Christians, believing that military or police power has a necessary place in international relations, cannot counsel the nation to disarm unilaterally. But the leading opponents in the great current struggle now find themselves in an untenable situation. Military policy now puts main reliance on atom-powered weapons. Any war, even if limited and fought with conventional weapons, is a tragic demonstration of human failure. A war fought with multimegaton bombs would be intolerable. No conceivable gain could balance the physical and spiritual destruction. By international action these weapons must, with all possible speed, be mutually renounced and eliminated. With inspection systems that guard against evasion of agreements, all armaments must increasingly be brought under international control.

We welcome the increased attention now being given by both government and private organizations to plans for the reduction and control of armaments. Such efforts should have more vigorous public support since, as it should now be clear to all, an ever-accelerated arms race will lead, not to security, but to disaster.

A CALL TO LEADERSHIP

We call upon the people of our churches to help build the public opinion that will make it possible for the United States to provide the positive leadership that our world so clearly needs.

A CALL TO RENEWED RESPONSIBILITY FOR RACIAL AND CULTURAL RELATIONS

**Approved by the Council for Christian Social Action, January 28, 1961;
commended to the conferences, synods and churches for study and
action; and recommended to the General Synod for adoption.**

The Second General Synod of the United Church of Christ, seeking to enunciate the historic concerns of our uniting communions for application of our faith, adopted the **CALL TO CHRISTIAN ACTION IN SOCIETY**. This Call emphasized race relations as one of our primary responsibilities.

In the two years since the Call substantial gains have been

made both in our churches and in American communities. Many of our congregations have moved towards racial inclusiveness. Significant numbers of public schools have been desegregated without incident. Pastors and lay members in all parts of the country have been working effectively to create a climate of good will. We rejoice in these evidences of progress.

However, the same two year period since that Call was issued has seen continuing and flagrant denials of brotherhood and justice—in education, housing, employment, voting practices, and use of public facilities—in many of our urban and rural communities, both North and South. These examples of discrimination and violence make it abundantly clear that a foremost domestic problem is race relations. Continuing separation, tension and conflict between persons of differing racial backgrounds in our nation are having disastrous effects upon the people involved and among people in other lands.

NEGRO-WHITE RELATIONS

At the core of the problem are pride and prejudice which still infect our hearts. It is obvious that we stand in need of repentance and forgiveness and that a renewed call to assume our responsibility is timely. Nothing less than our total commitments, and our determined efforts in behalf of, a non-segregated church in a non-segregated society will demonstrate the reality of our repentance and our obedience to God.

We call upon our churches and their members to pray and work for the elimination of segregation and discrimination in every aspect of our common life, beginning with each local church, but also devoting special efforts to desegregate all public and private housing, public accommodations and services; and to guarantee to all our people equal access to the polls and to employment opportunities.

Our churches now have a special opportunity to "be the Church" by supporting and demonstrating full integration of all persons. This involves learning to cherish others, regardless of race or color, as fellow church members, personal friends, next-door neighbors, and as colleagues in work, political life and leisure. As followers of Jesus Christ, we pledge ourselves to seek to achieve this kind of maturity and we call upon all our fellow church members to unite with us in striving for the same goal.

We affirm our support of the National Association for the Advancement of Colored People in its struggle to establish through our courts the constitutional rights of Negro citizens and thereby of all Americans.

We also commend those citizens who have been moved to protest the wrongness of particular laws or customs by non-violent demonstrations and support of a higher civil order. We commend the young men and women who, with admirable self-discipline and courage, have by peaceful means opposed the inequities of segregation in churches and in places of public accommodation. We also commend those organizations and individuals who are in the forefront of the struggle for first-class citizenship for Negro Americans.

We believe that the time has come when government funds should no longer be made available to public or private institutions that continue to segregate Americans by race or color.

JEWISH-CHRISTIAN RELATIONS

A related problem arises out of discriminatory attitudes and practices towards Jews. Anti-Semitic incidents in the United States and in numerous other countries have shown how pervasive these antagonisms are and how great a responsibility rests upon our churches to fulfill their part in creating a positive climate in Christian-Jewish relations in this country and in the world.

We request the appropriate instrumentalities of the United Church of Christ to broaden and intensify their programs of education and action in the field of Jewish-Christian relations.

OUR COMMITMENT

In the ways we have indicated we will seek, with God's guidance and blessing, to contribute to the recognition and upholding of human rights in our own nation and throughout the world and to make manifest our oneness across racial and religious lines, respecting all men as creatures of God and made in His image.

RECOMMENDATIONS FOR ACTION

The Council recommends that conferences, synods, and associations—

1. Study the Statement on "The Churches and Migratory Agricultural Labor"; record their views as to the policies proposed therein; commend it to their congregations and members for study and action; and communicate their views to the Council for Christian Social Action for consideration by the General Synod, as well as to state and Federal officials, legislators and members of Congress.

2. Study the Statement on "National Responsibility and International Relations"; record their views as to the principles and policies expressed; commend it to their congregations and members for study and action; and communicate their views to the Council for Christian Social Action for consideration by the General Synod, to their Senators and Representatives, to the President, and to the Secretary of State.

3. Study "A Call to Renewed Responsibility for

Racial and Cultural Relations"; record their views as to the positions advanced therein; commend it to their congregations and members for study and action; and communicate their views to the Council for Christian Social Action for consideration by the General Synod.

4. Urge participation in the interdenominational Coordinated Emphasis on "Christian Responsibility for Freedom" (1960-61) and "The Family and Rapid Social Change" (1961-62), using materials and training opportunities offered by the Council for Christian Social Action, the National Council of Churches, and state or local councils of churches.

5. Establish firmer channels of communication and cooperation between the synod and conference committees on Christian Social Action in a given state or area where realignment and establishment of new United Church conferences and associations may be anticipated.

Additional Copies of these Statements may be secured at 5 cents each, from

COUNCIL FOR CHRISTIAN SOCIAL ACTION, UNITED CHURCH OF CHRIST

289 Park Avenue South, New York 10, New York

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with the CCSA office as Conscientious Objectors. Counsel and information are supplied by the Associate Director, Dr. Huber J. Klemme, at 2969 West 25th Street, Cleveland 13, Ohio.

COORDINATED EMPHASIS

In recent years denominational social action agencies have been cooperating with the National Council of Churches in an annual educational emphasis. From July, 1959 through June, 1960 the emphasis, following the Cleveland World Order Conference, was the Nationwide Program for Peace. This aroused greater interest in the churches than any previous emphasis and more active participation of the denominations through allocations of staff time for interdenominational leadership training in all fifty states. CCSA staff had such responsibility in Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, Missouri, Wisconsin, and Hawaii.

Beginning in July, 1960 and extending until June, 1961, the emphasis is upon Christian Responsibility for Freedom. The newly-created tool for this emphasis is a Case Book containing analyses of church experiences with pressures from outside, controversy about creches on public property, the Air Force Manual, the House Un-American Activities Committee, and the struggle for religious liberty. Four chapters deal with the theological and moral aspects of freedom. This Case Book and other materials related to the emphasis may be obtained from the CCSA offices in New York and Cleveland. The emphasis beginning in July, 1961 will be on the Family and Rapid Social Change.

FINANCES

Income for the program of the Council is contributed by the churches through the E&R Commission on Christian Social Action and the CC Council for Social Action. Through grants from the two agencies the CCSA treasury has had funds to provide for the Minneapolis Housing project, the summer institutes, seminars and study tours, and other new projects as authorized by the Council. It is expected that there will be one treasury beginning January, 1962.

February is the Month of Emphasis for social action in both uniting denominations. Special educational efforts are encouraged in the churches and, on the CC side, individual gifts are sought for the support of the Council's program. The income from CC churches and individuals increased from \$137,998.47 in the year ending May 31, 1959 to \$168,049.30 in the year ending May 31, 1960. That is a gain of \$30,050.83 or roughly 21%. The Evangelical and Reformed Church during the fiscal year February 1, 1960 through January 31, 1961 contributed \$58,500 through the Apportionment and \$7,000 through the Women's Guild Thankoffering and Challenge. This represents an increase of \$4,500 over the preceding year, or slightly over 7¼%. The CCSA wishes to thank all churches and members who contributed to this work.

PUBLICATIONS

The principal publications of the Council are the monthly *SOCIAL ACTION*, dealing with urgent social issues treated from

varying viewpoints, and the monthly *CHRISTIAN COMMUNITY*, containing news and program helps for pastors and social action chairmen. In 1960 the subjects dealt with in *SOCIAL ACTION* indicate the range and importance of social problems:

Churches and the Aging
Social Action and the Mission of the Church
U. S. Policy Toward China
Responsible Family Planning
Christians and the Party Platforms
Christian Responsibility for Freedom
Private Wealth and Public Poverty
Anti-Semitism
Strategy for World Economic Development

In addition to these periodicals, the Council distributed in large quantities the publications of responsible bodies such as the National Council of Churches. The Race Relations Sunday, Labor Sunday, and World Order Sunday messages were distributed to all pastors. In addition the following leaflets were distributed with *CHRISTIAN COMMUNITY*:

Nationwide Program of Education and Action for Peace
Ethical Issues in Industrial Relations
1960 Election Issues that make a World of Difference
The Churches Speak up on Birth Control
Christian Responsibility for Freedom
Removing Racial Barriers in Housing
Agenda for Action for Peace
Available (CCSA publications list)
A Manual for Christian Social Action

It will be noted that the \$2.00 subscription and the sale of issues individually and in quantity paid over 90% of the costs of publishing other than salaries. The sale of printed matter, other than *SOCIAL ACTION*, paid about 40% of the costs. In spite of such charges the materials are purchased and used in ever-increasing amounts.

UNMET NEEDS

The Council has given top priority to economic problems in its listing of unmet needs. American affluence is affecting not only the social institutions, producers and consumers, but peoples in other nations. The health of our economy is of vital concern not only for democratic institutions in this country but the whole free world. To provide accurate information, analysis, education, and nation-wide action programs dealing with economic issues, the Council needs additional funds.

Second in order of priority in the Council's list of needs is a program on Christian vocation in daily work. As pre-

viously indicated in this report, the present training in churchmanship and family responsibilities needs to be supplemented by interpretation and mission in citizenship, community participation, and work relationships. What is the Christian witness in industrial society and what help can the churches give their members in fulfilling this mission? The lay members of the churches are at work in society most of their time and it is important that the churches help them redeem our common life from its triviality and impersonalism. The Council has an important contribution to make to this mission of the church in society.

A third unmet need is in international affairs. The scope of the problems and the demands for help on the part of our churches are greater than can be carried by a single staff member. Instead of one large United Nations Seminar each year there might well be several. Conferences on international issues are requested in many parts of the country but are beyond the present resources of the Council to meet. The Council seeks to provide more extensive help to the churches in dealing with the ultimate weapons of destruction and the embittered relationships of peoples and nations.

A fourth need is for help to pastors as they engage their church members in Christian action in society. The Council believes it should supplement its programs of in-service training, conduct institutes at seminaries, and provide special courses for selected pastors at summer institutes. Many resources are needed, including information on how to organize for social action and conferences of pastors on the theological bases for social action.

The fifth order of present priorities is additional research. While it is not expected that the Council will undertake original research on social problems, it would like to keep abreast of foundations and institutions which are doing this research and make the results available to the churches.

PLANS AND POSSIBILITIES

The Council plans to study the role of the pastor in social action as the key person in developing the role of the laity in

society. The present ineffectiveness of the churches is partly due to the multiplicity and confusion of functions the pastor is expected to fulfill, with consequent neglect of community leadership and influence upon social institutions. The result is that few churches have any program to help their members in the roles they play as citizens and workers. Some pastors preach occasional eloquent sermons on social issues but this is far from adequate attention to the demands of Christian vocation on church members in factory and office, farm or school room, or in the party precinct headquarters. Nor can occasional resolutions adopted in annual and biennial conferences bear the weight of the churches' testimony to the world for which God sent his only begotten Son.

FOR STUDY AND ACTION NOW

The Council for Christian Social Action herewith submits three statements upon which it plans to ask the General Synod of the Church to act. It invites members, groups, congregations, and associations and especially synods and conferences—to report their opinions on the principles and policies set forth. Individual and group reactions must be received by the Council for Christian Social Action *not later than May 15*, and actions of synods or conferences *within five days of their meeting*, in order to facilitate correlation of responses and report to the General Synod's review committee. Forms for making such reports have been sent to the synods and conferences and are available on request with each order for these statements.

Respectfully submitted,

THE COUNCIL FOR CHRISTIAN SOCIAL ACTION

Hugo W. Thompson, *Chairman*

Henry C. Koch, *Vice Chairman*

Ray Gibbons, *Director*

Huber F. Klemme, *Associate Director*

CHRISTIAN COMMUNITY

MARCH, 1961

News and Program Service of the
Council for Christian Social Action
of the United Church of Christ
Ray Gibbons, Director

Huber F. Klemme, Associate Director and Editor

Sent free to pastors and social action committee chairmen. Group subscriptions, 10 or more to one address, 50 cents each. Individual subscriptions, \$2 per year with SOCIAL ACTION upon request.

General communications and orders from Evangelical and Reformed churches should be addressed to the Editor, Council for Christian Social Action, 2969 W. 25th St., Cleveland 13, Ohio.

Congregational Christians should order from Council for Christian Social Action, 289 Park Avenue South, New York 10, N.Y.

The Council for Christian Social Action unites the work of the Council for Social Action of the Congregational Christian Churches and the Commission on Christian Social Action of the Evangelical and Reformed Church.

DO NOT FAIL

You and your congregation can have a part in shaping the General Synod's resolutions on the problems of Church and Society.

1. Read the above report and the Statements which are being submitted to the General Synod.

2. Order enough copies of these Statements (at 5 cents each) to supply your committee, church council or consistory, study group, or church meeting, requesting a set of Report Forms for recording your reactions.

3. Distribute the Statements in time for study before the meetings at which you plan to discuss them.

4. Hold your meeting and forward the Report Forms to the CCSA at once.

Do not delay, as all reports must be in hand by May 15 to be reviewed by the CCSA and its committees before the meeting of the General Synod.

SOCIAL ACTION CALENDAR

June 19-23—Southern Christian Social Action Institute, Blue Ridge Assembly Grounds, Black Mountain, North Carolina.

June 19-23—West Coast Christian Social Action Institute, White Memorial Conference Center, Mill Valley, California.

June 19-30—Race Relations Institute, Fisk University, Nashville, Tennessee.

June 20-August 9—Africa Study Tour. Information from Rev. Herman F. Reising, 289 Park Avenue South, New York 10, New York.

July 10-14—Midwestern Christian Social Action Institute, Lakeland College, Sheboygan, Wisconsin.

July 24-28—Eastern Christian Social Action Institute, Congregational Christian Conference Center, Framingham, Massachusetts.

July 24-August 13—Caribbean Study Tour. Information from Rev. F. Nelsen Schlegel, 2969 West 25th St., Cleveland 13, Ohio.